

1550/73.

A

DIALOGUE

BETWEEN THE

P U L P I T

AND

READING-DESK:

ADDRESSED TO THE

Members of the Church of England.

*For Zion's sake, I will not hold my peace.—Na. lxii. 1.
Hold fast the form of sound words:—2 Tim. i. 13.*

Si quisquam offendatur et sibi vindicet, non habet quod
expostulet cum eo qui scripsit; ipse, si volet, secum
agat injuriam, utpoté sui proditor, qui declaravit hoc
ad se proprié pertinere. ÉRASMUS.

Y O R K:

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M,DCC,LXXXVIII.

[PRICE FOUR-PENCE.]



To the R E A D E R.

BY the thirty-sixth canon * of the Church of England, every person who is received into the ministry, or admitted to any ecclesiastical living, is required to subscribe the following articles, viz.

“ I. That the King’s Majesty, under God, is the only supreme governor of this realm both in things spiritual and temporal.”

“ II. That the book of common prayer and of ordering of bishops, priests, and deacons, containeth in it nothing contrary to the word of God.”

“ III. That he alloweth the book of articles of religion, agreed upon by the archbishops, and bishops, and the
a 2 “ whole

* The constitutions and canons ecclesiastical, in number one hundred and forty-one, were drawn up by the Bishop of London, president of the convocation for the province of Canterbury, and the rest of the bishops and clergy of the said province, and agreed upon, with the King’s Majesty’s licence, in their synod begun at London Anno Dom. one thousand six hundred and three; and published by his Majesty’s authority, under the great seal of England, to be observed, executed, and kept by all persons in the kingdom, in all points wherein they do or may concern every or any of them.

“ whole clergy in the convocation holden
 “ at London, in the year 1562; and that
 “ he acknowledgeth all and every the ar-
 “ ticles therein contained, being in num-
 “ ber thirty-nine, besides the ratification,
 “ to be agreeable to the word of God.”

And “ he shall subscribe in this order
 “ and form of words, setting down both
 “ his christian and surname, *viz.* I, N. N.
 “ *do willingly, and ex animo, subscribe to*
 “ *these three articles above-mentioned, and*
 “ *to all things that are contained in them.*”

From the nature of this subscription, it is very reasonable to conclude, that every minister of the Church of England, ought to preach the doctrines contained in the liturgy, articles of religion, and homilies of the Church. But it is notorious there are very many among the clergy, as well as laity, who, while they treat with the most supercilious contempt all those who are called *sectaries*, and pride themselves in a close attachment to the Church, are yet totally unacquainted with her distinguishing doctrines.

A plain dialogue, entitled the “ Pulpit and Reading-desk,” was written some years ago, by a pious man, now no more; and the following abridgement of it is now published and addressed to the members of the Church of England, with a
 view

To the READER.

v

view to shew what the doctrine of our Church are; and to evince to people of plain understanding, there is a real difference between *these* and the doctrines which are generally delivered from our pulpits.

It is necessary to observe, however, the difference is not universal, as there are a few among the clergy (and may God increase the number!) who faithfully preach the doctrines contained in the liturgy, articles, and homilies; and the singular conduct of such renders it very easy to distinguish them from the rest.

A MEMBER of the

HULL, June, 7
1783. }

CHURCH of ENGLAND.

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A
D I A L O G U E

BETWEEN THE
PULPIT AND READING-DESK.

PULPIT. **M**R. READING-DESK, your most humble servant.—I hope you are well, Sir.—I have long wished to see you, that I might have the pleasure of an hour's conversation with you.

DESK. Good company, Sir, ought always to be esteemed.—But I fear it is over with me.—I have long laboured under a painful and dangerous disorder; and it is a miracle that I am alive.

PULPIT. I am much affected with what you say.—Your appearance indeed indicates your sufferings are not small: But it cuts me to the heart to see you so sickly.—What shall I do to relieve so worthy a friend?

DESK. I design to acquaint you with the cause of my disorder; and in opening my mind to you, I hope I shall find considerable relief.

PULPIT. Sir, you please me extremely; and I hope you are so fully convinced of my regard for you, and that I am deeply *interested* in your well-being, that you will unbosom yourself to me with the greatest freedom.

DESK. I will readily do it; and your invitation will induce me to speak without reserve.

A

You

You have been long enough acquainted with me to know I love plain dealing; and you know the truth doth not suffer by being delivered in plain language.—I would have you understand I am all of a piece, and that I detest an hypocrite.—I cannot turn with the times.—My sentiments concerning religion have been always the same; and I must still deliver the doctrines I have ever espoused, whether I please or displease those that hear me: And although my free and artless deportment may offend many in this dark and degenerate age, I enjoy the approbation of God, and of all truly pious men.

You cannot but own that for me to hear myself contradicted just over my head, and made a false witness,—a deceiver of the people, as soon as I have exercised my office, and declared those truths which you ought to preach, must be very trying to my constitution.

PULPIT. Truly, Sir, you surprise me. Am I the cause of your disorder? Can you possibly think that I am an hypocrite,—a time-server, and that I do not agree with *you* in religious matters?

But speak not so warmly:—If the congregation hear *us* contending, who should speak the same thing, and find that we, who are at the head of ecclesiastical affairs, think thus of each other, our precepts will make but little impression on them. Our hearers will be ready to say, “Physician heal thyself;” and it is probable they will bid us first pull the beam out of our own eye.

DESK. For my own part, I care not who hears us, or knows of our quarrel. You have long been my fore enemy, a public and private foe to me and the whole congregation, and you ought to

to have been driven out of the *Church* long since*.

The evil you have done is great beyond conception; and whatever you may think of yourself, you are much more sickly than I am. Your carcase is meagre and consumptive; the health and vigour once seen in you exist no more. Your eyes are blinded, your ears dull of hearing, and your limbs are become feeble and inactive: *Your whole head is sick, your whole heart is faint; there is no soundness in you* †.

PULPIT. Mr. *Reading-desk*, I insist on it that you explain yourself. It cuts me to the quick to hear this from *you*. If it had come from some *sectary*, I should not have taken this notice; but when I consider who it is that speaks thus;—that it is *you*, who are as my own self, I cannot bear it. Surely you have formed your judgment of me from some slanderous reports which I know have lately been propagated concerning me by a set of *enthusiasts*:—Or are you not in your dotage?—But we will leave off cavilling, and be friends.—Therefore I wish you a good morning, Sir.

DESK. Hold, Sir: Stop a little. I have not
A 2 done.

* It is seldom that a clergyman is expelled the *Church* for lewdness, drunkenness, gaming, or any other vice; hence some people may be ready to conclude a wicked parson is *rara avis in terris*!

It is as seldom that any person is refused ordination, because he has *too little* religion; however several have been objected to, because it was supposed they had *too much*.—In the year 1768, *six* young men were expelled the *University of Oxford*, for PRAYING, READING, AND EXPOUNDING THE SCRIPTURES.

Vide PRIESTCRAFT DEFENDED, a sermon, by the SHAVER-

† *Isaiah* i. 5.

done.—I am resolved to tell you my mind; and if you will not hear me now, I will publish your character to all the world, and let it be seen you are no more a friend to real religion than Judas was.

PULPIT. Please to make good what you say. You have already said enough to make a stone speak; and I am now determined to dispute it out with you. Some of the congregation have certainly heard what has passed; and if they believe you, I shall be little esteemed for the future.

DESK. I have no doubt but I can prove my assertions, and for the truth of them I appeal to the word of God, and to the judgment of all good men—those who know the truth as it is in Jesus.

I should be glad if you would in the first place inform me, from what motives you took upon yourself the office of a minister; and whether, at your ordination to the office of deacon, you understood what you said, when you declared you were *inwardly moved by the HOLY GHOST to take upon you that office* *.

PULPIT. I believe, Sir, my reasons for engaging in the ministry were better than you suppose them to have been. They were such as are satisfactory

* The bishop, in his examination of those who desire to be ordained deacons, asks every one of them, in the presence of the people, "Do you trust that you are inwardly moved by the *Holy Ghost* to take upon you this office and ministration?" And each answers, "I trust so." *Vide* the ordering of deacons.

Bishop Burnet observes, "If any man says, *I trust so*, who yet knows nothing of any such *motion*, he lies to the *Holy Ghost*, and makes his first approach to the altar with a lie in his mouth, and that not to man, but to God."

satisfactory to the bulk of mankind; and few, if any, of the learned and honourable call them in question. I do not chuse to be singular. I hold the same opinions as my neighbours. The way the multitude go, I charitably hope is right; and *custom* prevails so far with me, that I endeavour to make my conscience submit to its sway in all things.—I would believe like others, and I wish to act like others.

As to the doctrines contained in the articles of religion, and in the different offices of the *Church*, I agree to them in a sense of my own*, and I consider myself as having very little to do with them now: Besides, I will tell you freely, *interest* was so closely connected with my chief motive for entering into the ministry, that I could not have separated the one from the other, if I had striven till *doomsday*.

DESK. If this be the best account you can give of yourself, alas for you in that great day! It is plain you stick at nothing, and have lost all regard for truth and honesty; and it is impossible to know what you mean by what you say. Promises, declarations, subscriptions with you are a mere thread of tow.

PULPIT. However, I hope, since the time of my ordination, my *conduct* has, in every respect, been irreproachable, and fully consistent with the character of a minister of the *Church of England*. I have not, it is true, secluded myself from the world, as I always thought it right to

A 3 live

* The declaration preceding the thirty-nine articles says,
 "No man shall either print or preach to draw the article aside
 "any way, but shall submit it in the plain and full meaning
 "thereof, and shall not put his own sense or comment to be
 "the meaning of the article; but shall take it in the literal
 "and grammatical sense."

live in intimacy with all my neighbours: Indeed I live in friendship with all mankind.

DESK. As to your *conduct*, I am certain it will not bear to be tried by the word of God, and I beg you will *judge yourself* by that unerring rule. *Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God*.* — *Be not conformed to this world, but be ye transformed by the renewing of your minds †.*

It is certainly a duty, as far as in you lieth, to live peaceably with all men; but if you were a genuine bible-christian, it would be impossible for you to live in friendship with the world. *How can two walk together, except they be agreed? The world loveth only its own.* The real christian is not of the world, but is chosen out of the world; therefore the world hateth him ‡; and the sentiments of the ungodly concerning him are fully expressed in the Wisdom of Solomon: *Let us oppress and lie in wait for the righteous man, because he is not for our turn—he is clean contrary to our doings—he upbraideth us with our offending the law, and objecteth to our infamy the transgressions of our education. He professeth to have the knowledge of God, and he calleth himself the child of the Lord. He is grievous unto us even to behold: For his life is not like other men's—his ways are of another fashion. We are esteemed of him as counterfeits—he abstaineth from our ways as from filthiness. He pronounceth the end of the just to be blessed, and maketh his boast that God is his father §.* And I beg you will particularly consider our Lord's words, in which he alludes to

* James iv. 4. † Rom. xii. 2.

‡ John xv. 19.

§ Wisdom of Solomon, ii. 12. &c.

to the preachers of his gospel, *Wo unto you when all men shall speak well of you, for so did their fathers to the FALSE prophets**! and when the doctrine and conduct of a minister are such as wicked men approve, there needs no other proof that he is a blind leader of the blind.

It is possible you may not be an adulterer, an unjust person, nor, in your own opinion, an extortioner (as I dare say you will not deem the most rigorous exaction of *tithes*, or other *dues*, from the poorest person in your parish, extortion) yet you are pretty often *filled with wine*, and are to be found far more regularly at the card table† than at prayers; and you are far from being unknown at balls‡, plays§, and sports of different kinds.

* Luke vi. 26.

† In the seventy-fifth canon of the *Church*, it is said, “No ecclesiastical person shall at any time, other than for their honest necessities, resort to any *taverns* or *alehouses*.—Furthermore, they shall not give themselves to *drinking* or *riot*, spending their time *idly* by day or by night, *playing at dice, cards, or tables*, or any other unlawful game, under pain of ecclesiastical censures to be inflicted with severity, according to the qualities of their offences.”

‡ Men of high or even middling rank among the *Turks*, look on dancing as unbecoming the dignity of man, and think with the ancient *Romans*—*Nemo fere saltat sobrius nisi forte insanit*: “No one dances unless he is drunk or mad.”

Observ. on the Religion, &c. of the *Turks*.

§ The primitive christians were accused, by their enemies, of absenting themselves from such entertainments; and hear their reply: “Nos qui moribus et pudore censemur, merito malis voluptatibus et pompis vestris, et spectaculis abstinemus, quorum et de sacris originem novimus, et noxia blandimenta damnamus, &c.” M. Minucii Felicis Octavius.

If the reader is a lover of the *Theatre*, he is referred to Dr. *Witherspoon's* “Enquiry into the nature and effects of the stage;” or to Mr. *Law's* pamphlet on “The absolute unlawfulness of stage entertainment.”

kinds. These things indeed you call *necessary and innocent amusements*; and therefore it is no wonder that you have the approbation of the world. *Simile simili gaudet*; and so long as you join hand in hand with the wicked, they will as naturally respect you, as they will speak evil of, and persecute another who tells them, without hypocrisy, *the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men**.

But you do not consider the effects of your bad example, and how often many of your parishioners are encouraged, through your conduct, to go on to work wickedness, and to despise the fear of the Lord. I have known several of the congregation, who have been in some measure convinced of the error of their way, in consequence of attending to the word of God, and my plain instructions, who have silenced the clamours of conscience by such reflections as these: “Why do I torment myself? Surely there can be no danger in doing as the minister of the parish does—he knows better than I do what is right.—I will not pretend to be so wise as he is.” And it is probable the deluded soul satisfies himself by this most false manner of reasoning, till iniquity proves his everlasting destruction.

You, and such as you, have likewise been the cause of every rent and division in the Church†; for

* Rom. i. 18.

† The description which Charles II. gave of his clergy, as related by Bishop Burnet in the history of his own times, seems to be a true portraiture of many living characters, in our establishment at the present day.

That monarch, when complaint was made that there were disorders in the nation, and that conventicles were established, said, “The clergy are chiefly to blame for these disorders;”

for

for what by your corrupt doctrine—your loose disorderly living—your subscribing and then deriding the fundamental doctrines of the *Church*, many pious men, to their great grief, have been driven to seek communion with those who dissent from the *Church*.

PULPIT. But I hope you will do me the justice to acknowledge, you never heard me hold up my conduct as the standard of perfection, although I have a better opinion of it than you seem to have.

MINISTERS have like passions with other men; and you know, Mr. *Reading-desk*, we are all fallible; and I think it the best to say little of myself, lest I should be thought to possess any degree of the spirit of those who said, *Stand by thyself, for I am holier than thou**.

DESK. It is very evident you know not the scriptures, and have but little knowledge of what manner of person a minister of the gospel ought to be. It is true the example of any mere man ought not to be followed without limitation; but it is the duty of a minister so to take heed to himself, that he may be an ensample unto his congregation to follow him†; and, surely, you have not forgotten that at the time you were admitted a *priest*, you promised you would be diligent to frame and fashion your ownself, and your family, according to the doctrine of Christ, and to make both yourself and them, as much as
in

“ for if they had *lived well*, and taken pains to convince the
“ nonconformists, the nation might have been by this time
“ settled: But they think of nothing but to get good bene-
“ fices, and to keep a good table. They will do nothing, and
“ most of them do worse than if they did nothing.”

* Isa. lxxv. 5.

† 2 Thess. iii. 9.

‡ 1 Pet. v. 3.

in you laid, wholesome examples and patterns to the flock of Christ*.

But while you are unacquainted with the power of gospel-truths, and have known no application of them by the *Holy Ghost* to your own soul†, it is impossible your conduct should be other than it is; and as you are ignorant of the first principles of religion, and of the foundation of all holy living, it cannot be expected that you should teach them to others.

PULPIT. It seems then you are determined to condemn both my conduct and the doctrine I preach: However, if by the foundation of holy living, you mean *repentance*, I assure you I very often preach that doctrine, and especially at *Christmas*, *Easter*, and the other festivals; and at those times, I particularly exhort the people to prepare for death and judgment—to leave off sinning, and seriously to think of the design of our *Saviour's* birth, sufferings, and resurrection; to consider his exceeding great love, and to come fitly prepared to the Lord's table, that they may obtain the pardon of their sins, and eternal glory when they die. Yes, Sir, I have thousands to bear witness to the truth of what I say, and who can testify they have heard *over and over again* the sermons I preach against swearing, lying, sabbath-breaking, covetousness, and other sins.

DESK. Permit me to tell you, the *manner* in which you preach repentance will never lead any of the congregation to an acquaintance with that precious grace; and it is evident your hearers are neither changed in heart, nor reformed in life by your preaching; such as were formerly open sinners are so still, and every evil-doer goes on

* The manner of ordering of priests.

† 1 Thess. i. 5.

on as he did before. You speak, it is true, against sin, while you are in the Church; and in a smooth manner you speak likewise of the danger of dying in an impenitent state; but before you conclude your sermon, you begin to talk of the large allowances that you suppose will be made for breach of duty; of the mercy of God in accepting moderate degrees of obedience; and, as if to encourage sinners in wickedness, and to prevent their seeking real repentance, "We christians, and we believers," you cry to your congregation indiscriminately, and "I hope better things concerning *you*, and things that accompany *salvation*;" although it is very evident sin is gaining ground in your parish daily, and your manner of preaching is certainly one great cause of it.

PULPIT. Pray, in what other manner would you have me to preach?

DESK. I will readily inform you.—If you would speak as the oracles of God, *Cry aloud and spare not: Lift up your voice like a trumpet, and shew the people their transgression**. Tell them the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men†. That God will bring every work into judgment, with every secret thing whether it be good or evil‡. That God is not mocked, and whatsoever a man soweth that shall he also reap§. Warn them, that not every one that saith Lord, Lord, shall enter into the kingdom of heaven||, but only those who repent and are converted. Tell them that by nature they are the children of wrath*, helpless and guilty; and no more able to deliver themselves from the guilt and dominion of sin, than

the

* Isa. lviii. 1.

† Rom. i. 18.

‡ Eccl. xii. 14.

§ Gal. vi. 7.

|| Matth. vii. 21.

* Eph. iv. 23.

the *Ethiopian to change his skin, or the leopard his spots**.

And tell the more decent in your congregation, that however moral and virtuous they may suppose themselves to be, *they must be born again* as well as the vilest sinners, or they *cannot see the kingdom of God*†. Tell all that hear you, that while they are in a state of nature, living in sin, and unrenewed‡ in their mind, they are exposed to everlasting ruin; and that they shall have their portion in the lake that burns with fire and brimstone, if their condition on earth be not quite altered—if they are not *washed—sanctified, justified in the name of the Lord Jesus, and by the Spirit of God*§.——Tell all impenitent sinners, in plain language, they are going to hell together, and that every soul of them will perish that repents not.——Tell them, they have brought upon themselves the *curse* of God, and that nothing can deliver them therefrom but an interest in the merits of him who was made a *curse for them*||.

PULPIT. This is strange doctrine indeed, and enough to drive people into despair, if not into downright madness.

DESK. As strange as it may seem to you, I hope you will allow I speak the language of scripture. I know you are much afraid the congregation should be driven into despair, but at present there is no danger of it. I am equally afraid of your leaving them to perish in their sins.—The only despair into which they can be brought

* Jer. xiii. 23. † John iii. 3.

‡ Bishop Hall says “He is no christian that is not renewed; and he is worse than a beast that is no christian.”

§ 1 Cor. vi. 11. || Gal. iii. 13.

brought by sound doctrine, is that of being saved whilst they continue in sin; but the despair to which the doctrine you preach will lead them, is that which is accompanied with weeping, and wailing, and gnashing of teeth, without hope to all eternity.—And is there any madness equal to that which leads men to set the Almighty at defiance, by the wilful breach of his righteous laws, and to say in the heart, God will not do as he has threatened; he does not intend to execute what he has spoken by his servants the prophets and apostles!

PULPIT. But is it possible to find any thing like the doctrine you have advanced in the articles of religion or liturgy of the *Church*?

DESK. In the ninth article, I teach, “Original sin is the fault and corruption of the nature of every man, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God’s wrath and damnation.”—In the ministration of baptism, I inform the congregation, “All men are conceived and born in sin; and that our *Saviour Christ* saith, none can enter into the kingdom of God except he be regenerate, and born a-new;”—and in the catechism you may find I speak the same language.

In the commination, or denouncing of God’s anger and judgments against sinners, to be used on the first day of Lent, I say, from the authority of God’s word, “Curst are the unmerciful, fornicators and adulterers, covetous persons, idolaters, slanderers, drunkards, and ex-

B

“tortioners;

"tortioners*;" and the people answer, and
 say, "Amen." And then I go on to warn the
 wicked in the following manner: "Now is the
 "ax put unto the root of the trees; so that every
 "tree that bringeth not forth good fruit is hewn
 "down and cast into the fire. It is a fearful
 "thing to fall into the hands of the living God.
 "He shall pour down rain upon the finners,
 "snares, fire and brimstone, storm and tempest:
 "this shall be their portion to drink. For lo,
 "the Lord is come out of his place to visit the
 "wickedness of such as dwell upon the earth:
 "But who may abide the day of his coming?
 "Who shall be able to endure when he appear-
 "eth? His fan is in his hand, and he will purge
 "his flour, and gather his wheat into the barn;
 "but he will burn the chaff with unquenchable
 "fire. Then shall appear the wrath of God in
 "the day of vengeance, which obstinate finners,
 "through the stubbornness of their heart, have
 "heaped unto themselves; which despised the
 "goodness, patience, and long-suffering of God,
 "when he called them continually to repentance.
 "Then shall they call upon me, saith the Lord,
 "but I will not hear; they shall seek me early,
 "but they shall not find me: and that because
 "they hated knowledge, and received not the
 "fear of the Lord. O terrible voice of most
 "just judgment, which shall be pronounced up-
 "on them, when it shall be said unto them, Go,
 "ye cursed, into the fire everlasting, which is
 "prepared for the devil and his angels: There-
 "fore, brethren, take we heed betime, while
 "the day of salvation lasteth."

And

And to shew you farther, how little you know of my principles, I beg you will attend to what is said in the second part of the homily on the misery of man. "Thus we have heard how evil
 "we be of ourselves, how of ourselves, and by
 "ourselves, we have no goodness, help, or salvation, but otherwise sin, damnation, and
 "death everlasting; which, if we deeply weigh
 "and consider, we shall better understand the
 "great mercy of God, and how our salvation
 "cometh by *Christ*; for in ourselves (as of ourselves) we find nothing whereby we may be
 "delivered from this miserable captivity, into
 "which we are cast by breaking God's commandments in our first parent *Adam*."—And in the first homily on the nativity: "The
 "first man through giving ear to the devil,
 "as before he was blessed, so now he was accursed; instead of the image of God, he was
 "now become the image of the devil; instead
 "of the citizen of heaven, he was become the
 "bond-slave of hell, having in himself no one
 "part of his former purity and cleanness; but
 "being altogether spotted and defiled, in so
 "much that he seemed to be nothing else but a
 "lump of sin. This, if it had only rested on
 "*Adam*, might the better have been borne, but
 "it fell also upon his posterity and children for
 "ever."

PULPIT. As for the homilies, there is not much learning in them; they are grown obsolete, and none of our great and learned men have had any veneration for them. Our knowledge is more refined, and our language more polished than when the homilies were composed. They suited the ignorance of the times in which they

were written, but they will not go down in this enlightened age.

DESK. I know you suit your divinity to the taste of the times, and it is not uncommon with you to make a jest of the doctrines which you solemnly declared you believed to be true. With regard to the homilies, you have my judgment concerning them in the thirty-fifth article of religion. "The second book of homilies doth contain a godly and wholesome doctrine, as doth the former book of homilies, which were set forth in the time of *Edward VI.*; and therefore we judge them to be read in churches by the ministers, diligently and distinctly, that they may be understood of the people." And it is my desire that those who are ordained, and have not gifts for preaching, should read a homily after morning prayer, to drive away ungodly living, and poisonous doctrine*.

You are pleased to say, none of our great and learned men have had any veneration for the homilies; but you are mistaken. I could produce instances of many learned, pious, and eminent men who have had the homilies in great esteem. What were *Cranmer*, *Latimer*, *Jewel*, *Ridley*, *Hooper*, and several more, who were concerned in writing the homilies, and afterwards sealed the truth of them with their blood? Archbishop *Usher*, and the pious Bishop *Beveridge*, undoubtedly preached and experienced the doctrines contained in the homilies. Bishop *Reynolds*, a true son of the Church, writes thus in his sermon on the sinfulness of sin: "Look into your hearts, and you shall find a very hell of uncleanness, full of deep and unsearchable wickedness,

* *Vide* Preface to the Homilies.

“ wickedness, full of hardness; no sins, no judgments, no mercies, no allurements, no hope, fear, promises, instructions able to awaken or melt it, or shape it to a better image, without the immediate omnipotency of that God, who melts the mountains, and turns stones into the sons of *Abraham*.”

Bishop *Wilkins* also says, “ All the pravity and baseness, which fills up every part and power about us, are but effusions of our original corruption. What a world of mischief is there in our several parts; our wills and affections, our tongues and eyes! Yet these are but as little rivulets, the fountain, or rather the sea that feeds them, is our corrupt nature.”

PULPIT. I hope you have no more fault to find with the doctrines I preach.

DESK. Indeed you are mistaken: I have much more to accuse you of. You preach that man has it in his own power to turn to God; that there is in him, from *nature*, a power to work righteousness, and that if he do what he can to merit heaven, Christ will make up the deficiency. Besides, you extol the fallen creature to the heavens, and are continually crying up his “ dignity and rectitude,” and I know not what.

As for the power of turning to God, and working righteousness, I maintain it is not to be found in nature, but in grace, and that God only can give it; I therefore teach men to pray, “ Almighty God, who seeest that we have no power to help ourselves, keep us, &c.”—I readily allow that all men may have power to do whatever God requires of them, but I deny that it is of themselves. *Christ is the true light that*

*lighteth EVERY MAN that cometh into the world**; and man's condemnation will not be that he was without holiness by nature; but that he rejected the grace, by which he might have been regenerated, and made holy. *We would have healed Babylon, saith God, but she is not healed*† Mercy, pardon, peace, and salvation are offered to all; and thus God will be clear when he passeth sentence on the wicked.

With regard to your notion, that a man must do what he can to merit heaven, and that so much as he falls short in merit, shall be made up to him from the merit of *Christ*; I must declare it heterodox, and an egregious error. In the homily, on good-friday, you may read; "Certainly there can be no work of any mortal man (be he never so holy) that shall be coupled in merit with *Christ's* most holy act." And in the homily on salvation, "Man cannot make himself righteous by his own works, neither in part nor in the whole. To affirm this, is the greatest arrogancy and presumption that ANTICHRIST could set up against God." I know you wish to be as little beholden to *Christ* as possible in the business of salvation, and your pride will only allow you to consider him as an accessory at the most; but if you would derive any saving benefit from him, he must be your ALL; his mercy alone, without any supposed goodness of your own, must be the foundation on which you must build for forgiveness with God‡, and for eternal glory. *Be it known unto you,*

* John i. 9.

† Jer. li. 9.

‡ Bishop *Latimer* speaking, in his plain language, of such preachers as would mix the merit of *Christ* with man's works, to obtain the forgiveness of sins, says, "They make a mangle of the way of God and man's way together, a mangle-mangle, as men serve pigs in my country."

you, that through this man is preached the forgiveness of sins *. The gift of God is eternal life thro' Jesus Christ †.

A blind Papist is consistent with himself when he cries out, good works are *mercatura regni coelestis*: "the price we pay for the kingdom of heaven," but ought you to preach such doctrine? Yet while you utterly despise that holy and self-denying conduct which the gospel requires, how often do you quiet the consciences of the people, by saying, "Come to Church, live honestly among your neighbours, and you need not fear going to heaven." I will mention one instance to shew your gross ignorance in dealing with sinners. A careless profane person in the parish was taken ill, and as he was likely to die, you may recollect his friends sent for you to pray with him. "Well, John," said you, "I hear you have been a very honest man."—"Yes, Sir, I thank God, I never did any body any harm in all my life, and I have paid every man his own." So John got a few prayers, and the sacrament, and these, like a Popish absolution, were to be his passport to heaven.

PULPIT. Judge not that you be not judged. I beg that you will not be so profuse in your censures.—I will give you a hearing, but I expect you will shew some deference to my character.

You will recollect I asked your advice just now, concerning the manner in which you would have me preach. You have indeed advised me to anathematize the congregation, and to represent man as nearly upon a footing with the brute creation; but I hope you would not have me leave the people without saying something.

* Acts xiii. 38.

† Acts vi. 23.

thing to them of the way in which they are to be delivered out of the state in which you suppose them to be.—Pray let me hear your farther advise.

DESK. Every faithful messenger of God cries aloud, and alarms the consciences of sinners. A skilful physician that meets with a body full of distempers, prescribes searching medicines before he gives cordials. The husbandman breaks up the fallow-ground before he sows his seed. And when men are brought to feel their lost estate, and to bewail the depravity of their nature, and the sinfulness of their whole lives, then only are they prepared to embrace the promises of the gospel.

PULPIT. in your opinion then, it seems, the only way to peace and happiness in religion, is through sorrow and distress of mind.

DESK. Through that *godly sorrow which worketh repentance**. For when men are sensible they are in a state of condemnation, and liable every moment to *suffer the vengeance of eternal fire*†, sorrow encompasses them about. At such a season, past transgressions are brought to their remembrance; pride, unbelief, love of the world, contempt of God and his holy word, appear in their true light, and the soul is ready to faint under its load of guilt.—I would have all men brought to a deep sensibility, that they have erred and strayed from the way of God like lost sheep, and that there is NO HEALTH in them spiritually, and then they will implore mercy as miserable offenders, and in sincerity pray God pitifully to behold the sorrows of their hearts.—“ When
“ *men feel in themselves the heavy burden of sin,*
“ *see*

* 2 Cor. vii. 10.

† Jude 7.

“ see damnation to be the reward of it, and *behold*
 “ with the *eye* of the mind the *horror of hell*,
 “ they tremble, they quake, and are inwardly
 “ touched with sorrowfulness of heart for their
 “ offences, and cannot but accuse themselves,
 “ and open their grief unto Almighty God, and
 “ call upon him for mercy. This being done
 “ seriously, their mind is so occupied, partly
 “ with sorrow and heaviness, and partly with
 “ an earnest desire to be delivered from this dan-
 “ ger of hell and damnation, that they loathe all
 “ worldly things; so that they like nothing more
 “ than to weep, lament, and mourn*.”

PULPIT. Surprising indeed! But has this doctrine any foundation in scripture?

DESK. I know, in your opinion, a person can scarcely appear more ridiculous, than when he is grieved for having offended the *Holy One of Israel*. You will allow the people of the world earnestly to seek the world, and to break their hearts for the loss of it; but if they bewail their ruin, and weep on account of their want of God, this you think is carrying things too far.

THE doctrine you are so much surprised at, is that which you subscribed, and, in pretence at least, *ex animo*, and you ought to have known whether it is agreeable to the scriptures or not. In *David's* experience you will find the truth of it: *Thine arrows stick fast in me, and thy hand presseth me sore. Mine iniquities are gone over mine head, as an heavy burden, they are too heavy for me. I have roared by reason of the disquietness of my heart**. Innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up; they are more in-

number-

* The first part of the homily on fasting.

† Psal. xxxviii, 2. 4. 8.

number than the hairs of my head, therefore my heart faileth me*. The three thousand when they were pricked in their hearts, cried, *Men and brethren what shall we do †?* The publican smote upon his breast, saying, *God be merciful to me a sinner ‡.* The prodigal, when he came to himself, said, *I have sinned against heaven and before thee, and am no more worthy to be called thy son §.*—A sinner possessed of such sentiments as these may be called a true penitent.

PULPIT. It is a painful situation;—how is it likely to end?

DESK. It is written, *Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you ||.* The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit*. And for the comfort of those that mourn under a sense of sin, I enjoin every minister to declare, “He (God) pardoneth and absolveth
“all them that truly repent, and unfeignedly
“believe his holy gospel.” And to pray, “Cre-
“ate and make in us new and contrite hearts,
“that we worthily lamenting our sins, and ac-
“knowledging our wretchedness, may obtain of
“thee, the God of all mercy, perfect remission
“and forgiveness, thro’ Jesus Christ our Lord.” And again, when visiting the sick, to pray,
“Give him unfeigned repentance for all the er-
“rors of his life past, and stedfast faith in thy
“son Jesus, that his sins may be done away by
“thy mercy, and his pardon sealed in heaven,
“before he go hence, and be no more seen.” And this doctrine is grounded on the word of God: Let the penitent sinner hear, and rejoice. *The son*

* Psal. xl. 12.

† Acts ii. 37.

‡ Luke xviii. 13.

§ Luke xv. 21.

|| Matth. vii. 7.

* Psal. xxxiv. 18.

*son of man is come to seek and to save that which was lost**. *Come unto me, all ye that are weary and heavy laden, and I will give you rest*†. *Believe on the Lord Jesus Christ, and thou shalt be saved*‡—By faith in the merit of the Redeemer, the guilty soul is forgiven—justified from all things, and adopted into the family of God—is made *an heir of God, and a joint heir with Christ Jesus* §.

PULPIT. You speak of great blessings that are to be enjoyed in consequence of having *faith*. I always thought that every one in a christian land was a believer, at least every one that has been baptized. But pray give me your definition of *faith*.

DESK. In the third part of the homily on salvation, I acquaint you, “ The right and true
“ christian faith is not only to believe the holy
“ scripture, but also to have a sure trust and
“ confidence in God’s merciful promises, to be
“ saved from eternal damnation by Christ;
“ whereof doth follow a loving heart to obey
“ his commandments: And no man can have
“ this true faith, this sure trust and confidence
“ in God, that by the merits of Christ his sins
“ be forgiven, and he reconciled to the favour
“ of God and to be a partaker of the kingdom
“ of heaven by *Christ*, when he liveth ungodly,
“ and denieth *Christ* in his deeds.”

FAITH is what neither man nor books can give. It is *the gift of God*||. It is *of the operation of God**; and you may learn the necessity of being acquainted with the power of it, in the first part of the homily on good works: “ Faith
“ giveth

* Luke xix. 10.

§ Rom. viii. 17.

† Matth. xi. 28.

|| Eph. ii. 8.

‡ Acts xvi. 31.

* Col. ii. 12.

" giveth life to the soul, and they be as much
 " dead to God that lack faith, as they be to the
 " world whose bodies lack souls. Without faith,
 " all that is done of us is dead before God, al-
 " tho' the work seem never so gay and glorious
 " before man. True faith doth give life to the
 " works, and out of such faith come good works,
 " that be very good works indeed, and without
 " faith no work is good before God, as faith St.
 " *Augustine*. We must set no good works be-
 " fore faith, nor before faith think that a man
 " may do any good works. Faith it is that doth
 " commend the work to God; for, as St *Au-*
 " *gustine* faith, whether thou wilt or no, that
 " work that cometh not of faith is naught; where
 " the faith of *Christ* is not the foundation, there
 " is no good work."

PULPIT. But still I think your doctrine may
 have a very pernicious tendency. I beg you will
 consider the consequence of speaking so much
 about faith, and take care that the people are not
 led to think, if they have faith they may live as
 they please.

DESK. There is indeed a notional faith which
 is barren and dead,—which does not produce
 either the love of God or man, or bring forth
 any fruit;—a faith which you may possess, and
 yet be a slave to anger, malice, pride, covetous-
 ness, and every other inward and outward evil.
 But the true justifying faith is a living, operative
 principle in the soul, leading to universal obe-
 dience, and enabling the soul chearfully to walk
 in all the commandments of God. *Faith* brings
peace† and *purity*‡ into the soul, gives *victory*
over the world‡, and is that *shield* by which the
 christian

* Rom. v. 1.

† Acts xv. 9.

‡ 1 John v. 4.

christian quenches all the fiery darts of the devil*. By faith we are justified†; and after our justification, we do good works, from a proper motive, and they are accepted of God.

“ The true christian faith is manifestly shewed by good living, and not by words only, as St. *Augustine* faith, Good living cannot be separated from true faith which worketh by love. All holy scripture beareth witness that a true lively faith in Christ doth bring forth good works; therefore every man shall know whether he have the same true and lively faith by the fruits thereof.—They that do well shall go into life eternal, but they that do evil shall go into everlasting fire‡.”

PULPIT. But will not good works help to procure our justification or pardon? Surely, you would not exclude morality from the scale of religion!

C

DESK.

* Eph. vi. 16.

† Rom. iii. 28.

But some may suppose that when St. *James* says, *Ye see then how that by works a man is justified, and not by faith only,* (James ii. 24.) he opposes the doctrine of justification by faith without the deeds of the law.

“ To me nothing is more evident than that the ideas St. *Paul* and St. *James* affix to the words *faith* and *works*, are entirely different. St. *James*, by the word *faith*, means simply an ASSENT to the truth of religious principles, without determining whether it be, or be not, effectual; and then declares, that in case this Assent does not produce good works, that is, the solid virtues of the heart and life, it cannot be accepted by God. Whereas, St. *Paul*, by the word *faith*, means a cordial and VITAL ASSENT to divine truth, which influences the heart to a holy temper; and, according to the gracious terms of the gospel, intitles a man to divine acceptance, without any regard at all to the *Mosaic Law*, and previous to the production of any of those good works, which will naturally be the fruit of it.”

DODDRIDGE.

‡ Second part of the homily of faith.

DESK. For my sentiments on justification, I will refer you to the eleventh article: " We are
 " accounted righteous before God ONLY for the
 " merit of our Lord and Saviour *Jesus Christ*,
 " by faith, and not for our own works or de-
 " servings. Wherefore that we are justified by
 " faith only, is a most wholesome doctrine, and
 " very full of comfort, as more largely is ex-
 " pressed in the homily of justification."

In the first part of the homily of salvation I say, " All the world being wrapt in sin, God
 " sent his Son into this world, that by the shed-
 " ding of his most precious blood he might make
 " satisfaction for our sins; and therefore St. *Paul*
 " declareth nothing on the behalf of man con-
 " cerning his justification, but only a true and
 " lively faith, which nevertheless is the gift of
 " God; and yet that faith doth not shut out re-
 " pentance, hope, love, and the fear of God to
 " be joined with faith in every man that is justi-
 " fied: But it shutteth them out from the office
 " of justifying; so that although they be all
 " present together in him that is justified, yet
 " they justify not." And in the second part of
 the same homily, you may read, " Consider
 " diligently these words; without works, by
 " faith only, freely we receive the remission of
 " our sins;" and " These and other like sentences
 " we do read oft times in the best and most an-
 " cient writers, as *Hilary, Basil, Ambrose, Ori-*
 " *gen, Cyprian*, and many other authors, *Greek*
 " and *Latin*. That we be justified by faith only,
 " freely, and without works, is spoken to take
 " away clearly all merit of our works, and wholly
 " to ascribe the merit and deserving of our justi-
 " fication unto *Christ only*."

" THIS

“ THIS faith, the holy scripture teacheth us,
 “ is the strong rock and foundation of the chri-
 “ stian religion: This doctrine all ancient au-
 “ thors of *Christ's* church do approve: This
 “ doctrine setteth forth the true glory of *Christ*,
 “ and beateth down the vain glory of man: This
 “ *whosoever denieth* is not to be accounted a chri-
 “ *stian man*, nor a setter forth of *Christ's* glory,
 “ but an adversary to *Christ* and his gospel, and
 “ a setter forth of *man's vain glory*.”

Hear the scripture declare that *whatsoever is not of faith is sin**, and that, *without faith it is impossible to please God†*; and undoubtedly that faith is meant, by which the sinner is justified. And out of the numerous testimonies of learned and pious men to the truth of my sentiments, concerning the doctrine of justification, and the necessity of being acquainted with it, I will just repeat to you the words of the pious Bishop *Beveridge* in his private thoughts: “ I can do no
 “ works at all before I be first justified. My
 “ works cannot be accepted as good till my per-
 “ son be so; nor can any person be accepted by
 “ God till first engrafted into *Christ*; before
 “ which engrafting into the true vine it is im-
 “ possible I should bring forth good fruit.”

PULPIT. But there are some people who are so presumptuous as to pretend to know their sins are forgiven; and, in general, those who espouse your doctrine of faith and justification, are of that stamp. Pray, what do you think of such deluded people?

DESK. The famed council of *Trent* ACCURSE all who hold that “assurance of pardon” may be had in this world; but, in opposition to papists,

C 2

hear

* Rom. xiv. 23.

† Heb. xi. 6.

hear what protestants have to say ; and, to purge yourself from the principles of *Rome*, listen to the *Church of England*. In the homily on the resurrection, read, “Thou, O man, hast received his body (*Christ*) which was once broken, and his blood which was shed for the remission of thy sin. Thou hast received his body to have within thee ; the Father, Son, and Holy Ghost, to dwell with thee, to endow thee with grace ; to comfort thee with their presence, and TO ASSURE THEE of everlasting blifs.”

A guilty awakened conscience is like a troubled sea, when it cannot rest ; and in such a state, horror and despair attack the sinner. And cannot a man discover the difference between a rack, and lying at ease on his bed ? Can a wounded conscience be healed, and the man not be sensible of it ? Can God speak joy and peace to the soul, and the soul be a stranger to it ? Can a man possess health and riches, and not know what he enjoys ?

One great end for which *Christ* came into the world, was, to give KNOWLEDGE of salvation to his people, by the remission of their sins*. And if we may be made sensible that “we are tied and bound with the chain of our sins,” it is undoubtedly the will of God that we should be made sensible that we are loosed. “After contrition men *feel* their consciences at peace with God, and to be reconciled again to his favour†.”

PULPIT. However you must allow that very few of the learned in our day believe the knowledge

* Luke i. 77.

† Third part of the homily for rogation week.

ledge of the forgiveness of sin is attainable in this life; and, for my own part, I am content to hope to be forgiven in the world to come; and I am very willing to leave it to others to talk of being forgiven here.

DESK. Suppose that all the learned men in the world should be strangers to *the knowledge of the forgiveness of sin*, will it therefore follow there is no such thing? The truths of God are the same by whomsoever received or rejected. The rich men, the mighty men, and the learned men, were in general agreed in rejecting *Christ*, at the time he appeared upon earth; but the truth of his mission did not depend on their believing or disbelieving it. And if you imagine that because a man is rich or learned, he must necessarily be a person whose judgment, in religious matters, ought to be the guide of the poor and unlearned, you are under a very great mistake. *The natural man** (whether poor or rich, learned or unlearned) the man who is in a state of nature, destitute of divine teaching, *receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned†*. The spiritually-minded discern spiritual things, but *none of the wicked shall understand them‡*. They who are living in sin, and consequently are dead to God, cannot believe

C 3

* *Ψυχικός* animal or sensual, as opposed to *Πνευματικός* spiritual, i. e. illuminated or taught by the Spirit of God. Comp. Jude, ver. 19 *Ψυχικοί, πνεύματιν ἔχοντες* sensual, not having the Spirit.

† 1 Cor. ii. 14. The French renders the words, *L'homme animal ne comprend point les choses qui sont de l'Esprit de Dieu, &c.*

‡ Dan. xii. 10.

believe that our *heavenly Father giveth his Holy Spirit to them that ask him**.

Bnt I do not wish to depreciate human learning; on the contrary, I wish that you and many of your brethren, as well as those that hear you, had much more of it; however, I would have you understand that, by human wisdom merely, no man can know God in a saving manner; and as we are blessed with the scriptures in our mother tongue, it is not much learning that is necessary to understand them, but the inspiration of the Holy One.

In the homily on reading the scripture, you may remember I inform you, from *St. Chrysostom*,
 “ Man’s human and worldly wisdom is not
 “ needful to the understanding of scripture, but
 “ the revelation of the Holy Ghost, who inspireth
 “ the true meaning unto them, who with humility
 “ and diligence search for it:” And I will repeat to you a remarkable passage in the homily for Whitsunday, taken from *Eusebius*. “ A certain
 “ learned philosopher, an extreme adversary to
 “ Christ and his doctrine, could by no kind of
 “ learning be converted to the faith, but was able
 “ to withstand all the arguments that could be
 “ brought against him: At length there started
 “ up a poor simple man, of small wit and less
 “ knowledge, one that was reputed among the
 “ learned an idiot; and he, in God’s name,
 “ would needs take in hand to dispute with this
 “ proud philosopher. The bishops and learned
 “ men standing by, were marvellously abashed
 “ at the matter, thinking, that by his doings,
 “ they all should be put to open shame. He,
 “ notwithstanding, goeth on, and beginning in
 “ the

* Luke xi. 13.

“ the name of the Lord Jesus, brought the philosopher to such a point in the end, contrary to all men’s expectation, that he could not but acknowledge the power of God in his words, and gave place to the truth.—Was not this a miraculous work, that a silly soul of no learning, should do that which many bishops of great knowledge and understanding were not able to bring to pass? So true is the saying of *Bede*, where the Holy Ghost doth instruct and teach, there is no delay at all in learning.”

As to your being content to hope for forgiveness in the world to come, I would have you beware, lest your hope prove no better than that of the hypocrite which shall perish. If you believe the scriptures, or the doctrines you have subscribed, what have you to do with being forgiven after death.—If you are not forgiven in this world, you must perish everlastingly. As death leaves you, so will judgment find you: *Where the tree falls, there it shall be**: *Now is the accepted time, now is the day of salvation*†.

PULPIT. I suppose you have now nothing more to say; and therefore, if you please, we will begin the service.

DESK. Why are you so soon weary of hearing the truth? I am sure you have need of instruction, and you ought to rejoice to receive it.

What thing you of the doctrine of the *inspiration* of the *Holy Ghost*?

PULPIT. What do you mean by *inspiration*‡?

DESK.

* Eccl. xi. 3.

† 2 Cor. vi. 2.

‡ The word *inspiration* simply signifies a breathing into, from the Latin verb *inspiro*. God, by his Spirit, inspires, breathes into the soul of every real christian, what of himself he hath not.

DESK. I mean that work of the Spirit of God on the soul, whereby man receives power to do the will of God, and is restored to the divine image in which he was at first created. This work, which is the sum of religion, the Spirit begins by convincing of sin, and giving *repentance from dead works**: Then the Spirit is given as a Spirit of grace and supplication †, and by his powerful influences sinners are assisted to draw nigh to God, that he may draw nigh to them ‡: By the same Spirit they receive faith and a power to become the sons of God §; and being made the children of God by faith in Christ Jesus ||, God sendeth the Spirit of his Son into their hearts, whereby they cry Abba, Father ¶: And it is the privilege of every christian to have this spirit to bear witness with his spirit, that he is a child of God**.

In the liturgy, I teach men to pray to God thus: "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit."—"Inspire continually the universal church.—Grant us thy Holy Spirit, that those things may please thee which we do at this present, and that the rest of our life hereafter may be pure and holy. Take not thy Holy Spirit from us.—Grant that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same."

PULPIT. But this is a christian country, and I cannot conceive of what use inspiration can be in our days.

DESK. Read the thirteenth article, the express words of which are, "Works done before the grace of Christ, and the inspiration of his Spirit

* Heb. vi. 1. † Zech. xii. 10. ‡ James iv. 8.
§ John i. 12. || Gal. iii. 26. ¶ Gal. iv. 6. ** Rom. viii. 16.

“ *Spirit*, are not pleasant to God:—Yea rather,
 “ for that they are not done as God hath willed,
 “ and commanded them to be done, we doubt
 “ not but they have the nature of sin.”—It is,
 therefore, highly necessary that all men should
 be acquainted with the *grace of Christ* and the
inspiration of his Spirit.

In the homily for Whitsunday, you may read,
 “ As for the works of the *Spirit*, the fruits of
 “ faith, they proceed only of the *Holy Ghost*,
 “ who is the only worker of our sanctification,
 “ and maketh us new men in *Christ Jesus*: Nei-
 “ ther doth he think it sufficient inwardly to
 “ work the spiritual and new birth of man,
 “ unless he also DWELL AND ABIDE IN HIM.
 “ Know ye not (saith St. *Paul*) that ye are the
 “ temple of God, and that his *Spirit* dwelleth in
 “ you? Know ye not that your bodies are the
 “ temples of the *Holy Ghost*, which is within
 “ you? Again, he saith, Ye are not in the flesh,
 “ but in the Spirit: For why? The *Spirit* of
 “ God dwelleth in you. To this agreeth the
 “ doctrine of St. *John*. The anointing which
 “ ye have received (he meaneth the *Holy Ghost*)
 “ dwelleth in you. And St. *Peter* hath these
 “ words, The *Spirit* of glory and of God resteth
 “ upon you. Oh! what comfort is this to the
 “ heart of a true christian, to think that the
 “ HOLY GHOST DWELLETH WITHIN HIM.

“ But how shall I know that the *Holy Ghost*
 “ is within me? As the tree is known by its
 “ fruit, so is also the *Holy Ghost*. The fruits of
 “ the *Holy Ghost* (according to St. *Paul*) are,
 “ love, joy, peace, long-suffering, gentleness,
 “ goodness, faithfulness, meekness, and tempe-
 “ rance. Here is a glass wherein thou mayest
 “ discern.

“ discern whether thou have the *Holy Ghost* with-
“ in thee.”

In the homily for rogation week, my language is, “ All spiritual gifts come from God, by *Je-
sus Christ*.—God give us grace to *know* and
“ *feel* these things in our hearts. It is not of
“ ourselves, let us meekly call upon the *Holy*
“ *Ghost*, that he may assist and *inspire* us with
“ his presence.”

PULPIT. The apostles had power given them to work miracles, which was a proof that they were inspired of the *Holy Ghost*; but will you affirm that men may have such a power in the present times?

The christian religion is now established by law and custom, and undoubtedly all extraordinary gifts have ceased.

DESK. I do not contend for the extraordinary gifts of the *Spirit* of God, such as healing the sick, and raising the dead; but if you deny that the true christian may receive the *Spirit* in his renewing, sanctifying, comforting influences, you directly contradict the scriptures, and the doctrine which has just been advanced from the articles and homilies.

And altho' the christian religion is established by law and custom, what will it advantage you, if it is not established in your heart and life? If you are not *born again*, have not *the mind*, *the spirit of Christ Jesus*, and walk not in his steps, it will avail you nothing that you were of the established religion.

PULPIT. I begin to wish our conversation was at an end. I assure you I shall not say much more to you, as I now clearly see your sentiments and mine are very different. It is a long time since

since I have looked into the *articles* and *homilies*; but by the quotations you have made from them, it appears pretty plainly, that your opinions are similar to those of certain *enthusiastic innovators*, who have lately brought *me* into disrepute, and have set some of the most ignorant people in my parish to search their bibles and common-prayer-books. I fully believe you are a METHODIST! And if I could suppose the congregation would not reflect on me, for my connexion with you, I would publish your character the very next Sunday.

DESK. A METHODIST*! Why really the appellation is an inoffensive one, and I know it has lately been given to those scriptural, orthodox pulpits who faithfully oppose the corruptions of the times, and whom the *hirelings*, such as you are, hate and condemn. It is plain that practices and principles contrary to the antichristian pulpits of the age, and agreeable to my apostolic doctrines, are thought sufficient to constitute a man a *methodist*. I will therefore give you a description, taken from the seventeenth article of religion of a person whom I dare say you will call a *methodist*, but whom I call a christian indeed.

* **THESSALUS**, a physician who lived before the time of *Galen*, reduced the medicinal art to a few common principles, and those physicians who followed his methods of practice were called **METHODISTS**, or **METHODICI**. Hence the origin of the term **METHODIST**, as applied to a body of men.

About the year 1720, Messieurs *John* and *Charles Wesley*, and several other young men in the *University of Oxford*, who were more exemplary in works of piety and mercy than the rest of their fellow students, were called **METHODISTS** in derision; and since that time, all those, whether clergy or laity, who have embraced the doctrines of the *articles* and *liturgy* of the *Church of England*, and lived agreeably thereto, have been called **METHODISTS**.

deed. “He is one whom God hath chosen in
 “ *Christ*, out of mankind, to deliver from curse
 “ and damnation, and to bring by *Christ* to
 “ everlasting salvation ; he is called according to
 “ God’s purpose, by his *Spirit* working in due
 “ season ; he, through grace, obeys the calling ;
 “ he is justified freely ; he is made a son of God
 “ by adoption ; he FEELS in himself the working
 “ of the *Spirit of Christ*, mortifying the works
 “ of the flesh and his earthly members, and
 “ drawing up his mind to high and heavenly
 “ things ; he is made like the image of *Christ*,
 “ walks righteously in good works, and at length
 “ by God’s mercy attains everlasting felicity.”

PULPIT. I assure you I am very far from being a profelyte to your opinions, and I shall not trouble myself much about them ; nor shall I ask you any questions concerning them in future.

DESK. Lest I should not have another opportunity of speaking to you, and as you seem to be weary of my conversation, I would warn you to take care that you be not found among those false prophets, who do not speak God’s words, but *their own* ; *causing the people to err through their lies, strengthening the hands of evil-doers, that none doth return from his wickedness.* Such are those, *that say still unto them that despise God, Ye shall have peace ; and to every one that walketh after the imagination of his own heart, No evil shall come upon you**.

A day is coming when you will wish you had paid more regard to the scriptures, and the truths which I speak.—*If the prophets prophesy falsely, what will the end be ?* How will you endure to hear deluded wretched souls cry out at
 “ the

* Jer xxiii. *passim*.

the last day, " Our guides have misled us, our
 " watchmen have betrayed us, we have followed
 " their example, and we are undone for ever."

In conclusion, I would call aloud on all who
 attend my service, to declare *who* they are for,
you or *me*. Let each ask another, " Will you
 " stand by the DESK, or by the PULPIT? Will
 " you harken to the truth, and walk in the
 " good old way, or turn aside to fables, and
 " follow the error of the wicked?"——I trust
 I shall find some who love the truth, and are
 determined to flee from error and deceit.

F I N I S.

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